

S. G. LANGSTON,
General Immigration Agent
St. Louis.

MISS LOU LAWRENCE

Replies to Dr. Wilson's Rockefeller Piece.

Barnesville, O., Sept. 19, 1906.

Dear Mr. Moore,

I do not know how you and Brother Groh feel over Dr. Wilson's Rockefeller article in the last issue of the Blade, "But as for me, give me liberty (to rant back at him) of the me-some Standard Oil Stock." Yes, I said "rant," and I might add "cast" with quite as much justice as the worthy doctor employs many of the words in his letter.

I really did not have Dr. Wilson in mind when I wrote "I have no doubt that Rockefeller and his industrial compeers are on the average, fully as honorable as the grumblers would be, had they been possessed of the abilities and opportunities; but when the gentlemen pay us (You and Mr. Groh are in the same boat, mind you), the compliment of saying, 'If they have any judgment at all, they are ready to admit that I didn't have, or I wouldn't have foreseen that I was shaping that slipper for his foot. At least, he has tried his best to wear the sole off it, and—failed.'"

I did not write my former letter with the idea of defending John D. Rockefeller. I didn't see that he needs any defense. His whole life gives the lie to any charge of private immorality; and, as for his public morals—his business methods, they are the methods of "Yankees" in general; and no man, woman or child, has any call to cry "shame" at him for doing, on a large scale, what they are all on a small scale commensurate with their power.

Now Dr. Wilson will come back at me with his cry of "what kind of a system of morals is that?" but he doesn't scare me with an admission of signs. I maintain that the principle forms a part of the only theory of morals that will improve mankind. So long as each man feels at liberty to rail at his brother for sins which he allows to himself, men will go on sinning; and where will the improvement come in? I believe in reform; but reform must begin at home—with the individual; and when each has made himself a moral being, the society will be reformed.

"They seem to think that Rockefeller is all right because we would rob, crush, etc." Dr. Wilson's letter as far as I can recall, no one said that it was the correct thing for Tom Brown to do wrong because Sam Jones would do the same had he had like opportunity; but the fact that Jones would have done likewise is a very good reason for his keeping a good eye on what Brother Brown's short-comings. But to go still further back, it is not admit that every man who has amassed millions has done wrong. His dealing may, at times, fall short of ideal social principles; but he is not living in an ideal social state and if the man of wealth has not fallen below the average moral status of his environment, his average contemporary has no right to complain.

I do not admit that I would rob a man, nor do I admit that it has been proved that Mr. Rockefeller would do so. I do not rob to make the best bargain for one's self that circumstances will allow. In my own circumstances include civil, mental and physical law.

It would be no wrong for me to take \$100 from Dr. Wilson for a horse that was worth but \$50 on the market, because I presume he is a man of sound mind; but it would be a wrong for me to accept such a price from an imbecile, or to extort it from a child through fear of a whipping. See?

Our doctor goes off in a whirlwind of words about "his amendment to the fact that any Liberal can sanction the monopolistic system." If any Liberal who is not benefited thereby had done so, I might say that it was because he was "a Liberal." But, so far as I know, no professed Liberal has volunteered any such sanction. The contention that the man who takes advantage of circumstances to better his fortune is in no wise responsible for any industrial system that grows out of them, even though he may, if it is not an endorsement of that system by any means. There is no stronger argument for governmental development and control of the natural resources of a nation than the habit of holding the resources who, by foresight and industry, have built up fortunes out of such resources, responsible for the system to which they have given rise; and the argument will hold good as well as back to the land. No Rockefeller, no Morgan, no Gould nor Vanderbilt, is responsible for the "monopolistic system." Who is? The men who made the laws that fostered its growth and the people who patronized it. Our natural resources gave it birth, and our legislators and the people have nursed it.

Dr. Wilson gives us an illustration of the manner in which the Standard Oil Company crowds out competitors. Well and good. The Standard is doing just what the dry goods man does when he sells calico at cost for the

purpose of bringing people to his store and then evens up his profits by putting an extra percentage on the other goods they buy; and just so long as the citizens of a town prefer the savings of three cents on an occasional gallon of oil to the upholding of the principle of free competition, will the Standard be able to sell its goods in that place.

As for these little stories of the Standard's methods, which the doctor relates, I fancy most of them exist only in somebody's imagination. Possibly he has been reading McClure's. I haven't. But if I had, I should be glad that the "hearsay" that finds its way into even such worthy periodicals as McClure's. The moral obliquity of the man who has amassed a fortune of \$200,000,000 may be no more disgusting than the moral obliquity of the man, or her, who prostitutes great intellectual ability at so much per page because it is the fashion of the day.

If Dr. Wilson will look again at my letter, he will see that it was not so much a defense of anyone as anything as a criticism of the grumblers; and all the defense I brought forth for the purpose of proving said grumbling to be indefensible and uncalled for. But, if defense it must be, am ready to assert—and to prove if time and opportunity were at my disposal, that millionaires have public and private morals that will compare favorably with those of the average man in comfortable circumstances; and there is no reason why they should be any better than the other fellow, unless they happen to take to do so. Beyond that comfortable competence for which a man's education and tastes have fitted him, added wealth is added care; and care cannot be expected to improve a man's morals. That extreme poverty is a fruitful cause of immorality and crime beyond question. Hence, to ask all that could possibly be required of the rich man, I leave that class out of the comparison. Nor must we hold the wealthy classes responsible for the fact that a large percentage of our population is held in the grip of grinding poverty. That is the work of society at large. Millionaires don't deal directly with tramps. There is something in the doctor's letter about "being sour at seeing the riches of nature pass into the hands of a few," when in justice they belong to all. It is a self-evident fact that nothing "in nature" belongs to me—or the doctor either—that we, or those responsible for us, do not have the ability to get our benefit. Suppose a woman to have been thrown upon an island rich in all the natural blessings of the American continent. Suppose that woman, dying, should give birth to a child. There would be no competition of the Standard Oil Company there; but would all the riches of nature belong to that child? Perhaps Dr. Wilson's "judgment" will enable him to say that he would be the one honest millionaire. Well! both he and the child are welcome. Go ahead and prove their welcome. For surely, this must be the case: a man can be sent to state prison. Hold them amenable to every law, just and unjust. But, if you need evidence in landing the man in the penitentiary, remember that their sins are not the sins of rich men in particular, but of humanity in general. If, however, you find that their past conduct has not come within the jurisdiction of the existing civil code, go to work for an act that will punish them for any deal that infringes upon the "Equal Rights of Others," and then, "Try, try, again." Please do something worthy of men, and don't stand making faces and calling me a Liberal.

So much for the right to the "riches of nature" with any and every child that is born. The natural right to natural and artificial wealth which belongs to a given child is just such as the laws of the country in which he is born will allow him. When it comes to the question of moral obligations, the political economists—the philosophers; and the question will have to be settled and its deductions put to the nation through the influence upon the social fabric and by the slow process of Evolution. No use to hint at Revolution. Revolution is a part of Evolution.

I frankly admit that it is pitiful to see the children born, the ones to such a home and such advantages as a Rockefeller could give it and the other to a struggle with grinding poverty—possibly with a great intellect that is doomed to be ground to earth in the struggle for existence. Yes, pitiful very! And yet, no fault of the rich child.

Brother Wilson makes the assertion that "among the thousands of people who cringe to the wealthy—be more or less in subsistence to them—there are teachers, physicians and others, the biggest half of whose life work is of a benevolent nature." (I do not quote the doctor literally, because the Blade cannot afford us both sufficient space; but I am careful not to misrepresent him. See Blade of Sept. 17). Now I flatly deny that any great percentage of the teachers, or the

physicians sometimes give their services where they know they are remunerated, I do not deny; but people in every walk in life, who do the bookkeeping. That is, those much by bad accounts, and so does the merchant judge in safety of safe ways in which he can earn a living, is by teaching the public schools; and teachers, teachers, and physicians are paid because these are the only paths to good board and lodging, not from any benevolent bent of the moral make-up.

No man lives to himself alone. We must all lease somebody if we are to get the patronage that means support to us. Whether this effort, and please amounts to cringing, or depends much on the mental caliber of the person. But for my part in the play, I must, I would prefer to cringe before one man with the ability to be a thousand than before thousands of the ability of one. The difference between the difference between mental power and brute force, I would rather work for him at one dollar per hour, than to mislead me for one dollar per hour, or bad, at one dollar per word. It is argued that rich men are not ways men of large mental power. The proof of the pudding is in the eating. Dr. Moore; and it is to be seen that these men have great brains. Get "this world's goods"; and what we poor mortals are after when we ask to work. I have a sort of "meaning notion" that I might be able to identify more birds than J. P. Morgan; (I'm really ashamed again to take Mr. Rockefeller's name in vain.) and yet, with one surge of the blood through his brain, Mr. Morgan can see a way to get more dollars than shall have the pleasure of spending in the balance of my life; and the fact that most people want the \$100 and don't care anything about birds is a sufficient reason for their "cringing" to him instead of to me.

"How Rockefeller bought up the United States Senate has recently been exploited in the papers." (Holy Moses!) CAN "a man buy up the United States Senate" and yet, it is not the party that takes the bribe worse than he who offers it? Now, it may be that our Senate can be bought, "body and soul"; but if such is the case, would it not be proper for the grumblers to stick into the Senate, a body that is sworn to do the people's welfare?

In his closing paragraph, Brother Wilson swears "by the Gods," in whose existence he does not believe, that, "were he President, he would do his damndest to send Rockefeller to all his kind to the penitentiary." If these men have done anything to merit the pen, send them there and welcome. Go ahead and prove their welcome. For surely, this must be the case: a man can be sent to state prison. Hold them amenable to every law, just and unjust. But, if you need evidence in landing the man in the penitentiary, remember that their sins are not the sins of rich men in particular, but of humanity in general. If, however, you find that their past conduct has not come within the jurisdiction of the existing civil code, go to work for an act that will punish them for any deal that infringes upon the "Equal Rights of Others," and then, "Try, try, again." Please do something worthy of men, and don't stand making faces and calling me a Liberal.

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that which I would also do under like circumstances. I am admitting that it would be just as wrong in me as in the man I condemn, and I do not apologize for myself. I admit my own fault and do not try to uphold myself on principle, as Dr. Wilson does. Certainly Dr. Wilson proclaims himself all hard names that he calls Rockefeller, when he admits, as he does, that he would do just as Rockefeller has done, if he (Dr. Wilson) had the opportunity.

I certainly would do as Rockefeller has done if the opportunity were offered me, and there is not a man or woman out of the several thousands who will read this who does not believe that Dr. Wilson would do the same, and the only question about the Doctor and me is whether or not he and I would not get all of Rockefeller's money, if we could, even by means less honorable than Rockefeller got it.

This is a very important matter, the full and minute discussion of which is profitable, because a political scheme has started, much to the detriment of the poor, the basis of which is hatred of rich people by the poor, without any moral consideration, but simply because the first are rich and the latter are poor, a position certainly no more defensible than the reverse of the proposition, the hatred of the poor by the rich, on the same principle.

Under the management of Christianity, crime is on the increase and the betterment of the public condition naturally devolves upon infidels; so that we want not merely justice but goodness, and kindness and generosity to characterize all our lives, and especially our public utterances and infidels cannot afford to be parties to any unwarranted partialism, and this hatred of the rich by the poor as a political scheme led by demagogues to make money, is by no means a new idea, but has "boiled up" several times from below," at stated intervals for centuries past, and has as often after exactly the experiences we have had, most eminently and evidently at Chicago from this fact that grows into a murderous fanaticism been, in due time, put down by the consensus of the competent, each time. In Rome it was known as agrarianism, in France as communism, in England as "bread riots," led by an Irish man, Lord George Gordon, who was called "the chief of the mob."

More sane than the "Barnabas" but less honest are the grumblers teaching the drunken denizens of the slums, that the lands and mines and oil wells of this country just "naturally" belong to them because nature has put the oil in the ground and bored the hole down to it, exactly the same sort as that of the Christian who says "Jesus done it all."

Rockefeller being the richest man in the world is made the scape-goat of the whole mob, and they calculate that when he is brought into contempt and disrepute, simply because he is rich, and with no specific charge against his morals, it will be an easy matter to down men not so rich as he.


Dr. Wilson in his attack upon Rockefeller is pursuing exactly the same policy of making general and unsupported charges that the Christians do.

Roosevelt calls Tom Paine "a filthy little atheist" and does not even try to prove any details of the arraignment because he don't have to; the crowd is with Teddy and against poor dead Tom and more blunt assertion is all that is necessary. If Dr. Wilson knows Rockefeller the thief and all round scoundrel that he calls him, why does he not prove it in some of the big papers that are against Rockefeller, and send him to the penitentiary instead of being content simply to vilify the man, in a little sheet like the Blade that is under the ban because it is an infidel paper?

Jammed wind and hot air are cheap when a man has nobody who is able to prove them to be true it is up to him to prove them and make himself a fame compared with which that of Ida Tarbell or Lawson is not a circumstance. If I enlist for a man because he more money than I have nobody would be any wiser for it. I would never tell it if I wanted to take the rich people's money away from them I would for he is so cowardly as to try to do it by law; he would resort to force, if he was more manly. That reform must begin with the individual is the true doctrine. Each man who wants to do good must at least try to be good himself.

The hatred of the rich and the apotheosis of poverty by the poor, given in the New Testament from that miserable story that Jesus is reported to have told about Demas and Lazarus, and that one story about a man who had been blind for years, and that which I would also do under like circumstances. I am admitting that it would be just as wrong in me as in the man I condemn, and I do not apologize for myself. I admit my own fault and do not try to uphold myself on principle, as Dr. Wilson does. Certainly Dr. Wilson proclaims himself all hard names that he calls Rockefeller, when he admits, as he does, that he would do just as Rockefeller has done, if he (Dr. Wilson) had the opportunity.

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order that the masses of the people tend to be "naturally" states now, in the far West, and even in Kentucky, as have ever been deemed from their "natural" state, and when the Socialist learns to do less work with his jaw and more with his hands and head and redeems these "natural resources," they will just as "naturally" belong to him as my farm now belongs to me and Rockefeller's oil wells belong to him.

Revolution may grow out of evolution but they are not identical and the first is not the necessary consequence of the latter, though both are right.

I have preferred that the discussion of Socialism should be kept out of my paper, but Socialists have insisted upon thrusting it onto me, and I now throw down the gauntlet to the champions of Socialism and am ready for its discussion. I claim that Socialism has for its basic principle the desire of the poor people to get the money of the rich people without working for it. I do not say that as free love and anarchy, which latter two are outrages against all morals and decency, but I do claim that all free-lovers and anarchists are Socialists and I do claim that no Socialist will denounce free love and anarchy.

I also claim that Socialism, Free love and Anarchy are all three working hand in hand with Christianity, and that no Socialist, Free-lover, or Anarchist can send me any copy of any Socialist, Free-lover or Anarchist paper that has in it an editorial against Christianity.

A combination of Socialism, Free love and Anarchy that was allowed full swing at both of the Infidel Congresses, at St. Louis, last year, has destroyed both of those organizations, so that we hear nothing about their having any meeting this year, and it will probably be the last of both of them and ought to be, until it is understood that such things can be advocated in an Infidel Congress. Inversall, according to the London "Free-thinker," and the Canada "Secular Thinker" left the American Secular Union because they went further than he was willing to go, about admitting obscene literature into the mails.

THIRTY-FIVE CENTS TO Georgetown and Return via Queen and Crescent. Third Annual Fall Festival and Carnival, Under the Auspices of Scott Lodge No. 36 Ancient Order United Workmen.

and business is that the Lord his life, which blow if he was Dutch, Yankee, or his dead to them all. In the Med- called in a cir- in diameter, and calculating eddie.

How- send a wind to ship that said of sailing unless he is going to send a cyclone?

I don't believe much in prayer but I didn't have gall enough to pray for a cyclone when we were going in among some of those rocky islands along in the Egean Sea, where Venice was born, and around Joppa where Jonah and the whale had that scrap, and around Corsica and Elba, where old Bonny—not Leo XIII—was born, and where they had him "in boc," and up there in the Hellespont where Leander and Hyron went in swimming and both lied about it. See "Dog Fennel in the Orient."

Some one has sent me a copy of the "Juvenile Instructor," a Mormon Magazine. In it, under the head "Mysterious Ways" a man writes a piece and signs it "C. K. H.". In that piece occurs the following:

"I prayed as earnestly to God as any of His children have ever prayed to manifest to me some sign that I could misunderstand that this was His work and not a delusion. As soon as I had offered up my prayer the heavens opened right where my eyes were centered, and a large ball of fire came down blasting to the window where I stood. At that moment all doubt and uncertainty left me, and from that time to the present I have never doubted any of the principles of the Gospel."

The unknown party who sent me the magazine marked that passage and asks "Is this man a lunatic or just a plain fool?"

My answer is as follows: He is neither a lunatic nor a plain fool; he is just a plain liar.

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972

IS THE NUMBER OF COPIES OF "DOG FENNEL IN THE ORIENT" SUBSCRIBED FOR TO THIS DATE

Send in your order for Dog Fennel in the Orient and help swell the list to two thousand copies by August 1st.

that some others... I am... that it is not as much larger than some others as the difference in the prices would warrant us in expecting.

Mr. Hughes has arranged it by the postal card system, that \$2.50 can be paid for a club of five in the easiest possible way, and I want to print in the Blade one thousand letters on this subject.

As I do but a small part of the writing of this paper and do not receive a cent of the money that is sent to it, and am so embarrassed financially, my home being for sale, that I cannot further assist the Blade myself, I do not see anything cheeky or unreasonable in my asking that the Blade have a larger circulation than any other Prevtought publication in America, and if I am wrong in thinking this, just write me a letter and say so, and call me down, giving your full address and I will print it.

Everybody can see that now the greatest misfortune about the Blade is that its teachings are not, every week, sent to many thousands of people more than now read them, and this would be the case if the friends of the Blade would be even approximately as generous with it as the friends of other infidel papers are with their favorites.

All the other infidel publications are constantly having money given them, in some instances thousands of dollars, and some of them publish regularly, every month, the money that is given them for "sustaining funds," that is money that is given them to assist in their publications.

Of course anybody has a right to give straight out to Mr. Hughes, and Mr. Hughes has the right to receive such donations and I would rather that people would give him money than not to do anything to help the paper, my decided preference is that for every single dollar sent him he shall be required to send the paper for a year to somebody, or that for every sum of \$2.50 he shall be required to send five papers to somebody. I hope that from everywhere, North, South, East, West, from men and women, from rich and poor, old and young, I will receive letters upon this subject.

If you can give, or in any other way help to increase the circulation of the Blade do all that you can and say so, and if you cannot do anything say so, and your letters will be printed just alike, but condensed in cases where they seem unnecessarily long.

Please remember now that the great thing before the readers of the Blade, and the thing that will be given prominence over all others, is letters to be written to it, on this subject, and I would suggest as a general head the question "Shall we help the Blade?"

Please do not wait a single day to write on this head, but write your letter now; I want to fill the Blade with letters on that subject. Mr. Hughes will prepare a big heading: "Shall we help the Blade?" to appear on its first page. Let us hear from you.

...interested, to be taken up and vi. 4 was the C considered with fairness, and any one should be permitted to contribute short articles. Special sessions might be given to the consideration of questions which are practically ignored by the International Sunday school list. Now I offer this as a suggestion for the consideration and comment of all. We must try to interest the young people. It is a subject which appears to me to be not only a practical one but an immediate necessity. Let us hear from others.

WHERE CAIN FOUND HIS WIFE

Biblical Proof that Adam Was Not the First Man—Curious Ancient Races of Mes.

The following article was handed in by a friend of The Sentinel with a request to publish. It is curious and interesting, to say the least, and the name attached to it assures us that it is not heretical, although it may be higher-critical. Accompanying the request was the following array of poetical interrogation points.—Editor.

Who was Cain's wife?
Where did he get her?
Who was her brother?
Had she a mother?
Was she pre-Adamic?
Born before history?
Maid of Phoenicia,
Egypt, Arabia, Africa, India,
Or sun-kissed Nubia?
Who was her father?
Was he a Viking?
Cruising about just to his liking?
Out of the whenceness
Over the water,
Into the where,
Bringing his daughter,
Native of Norway,
Denmark or Sweden,
Lured by the charms
Of the garden of Eden?
Blonde or brunette was she?
Rounded or slender?
Fiery or frigid
Hasty or tender?
Why are her graces
Unknown to fame?
Where did Cain meet her?
What was her name?
Say can it be
That the lady we seek
Was R. Hagard's She?
Tell me, ye sages
Students of Life
Answer my query—
Who was Cain's wife?

That Adam was not the first man is evidenced from science, history and scripture. Intelligent readers have a general knowledge of the first and second, but of the biblical evidence they are too often wholly ignorant. Many, therefore, will be glad to learn that there is strong scriptural evidence for the existence of man prior to the creation of Adam.

At the expulsion of Cain from Eden we read that he "planted with Enoch" thus: "Everyone that findeth me

shall live on dust, and could not unless

... distinction which shows they were not Adamites. Then the word for "ancient time," or "of old" is *olam*. This is the Hebrew equivalent of the Greek *aión* and the English dispensation, and means an indefinite period of time, which may reach to tens of thousands of years. *Olam* could not possibly apply to the Adamites. They had only been in existence a few hundred years.

In Genesis vi. 4, we read of the Beni Elohim, "sons of the Elohim." The Elohimites are mentioned subsequently in several passages, notably in Job, i. 7; ii. 1 and Psalms, viii. 5 and lxxxii. 6. The first time we read of them is in Genesis iii. 1: "Ye shall be as Elohim," was the temptation of the Nakesh ("serpent"). They were in the garden of Eden before Adam was formed. There they had charge of "the tree of knowledge," and judging from subsequent uses of the word must have exercised judicial functions. In Genesis vi. 4, "the sons of the coonim" are condemned for having formed matrimonial alliances with "the daughters of Adam."

In the garden of Eden we find another race, the Cherubim. These Cherubim had charge of "the tree of life" and exercised priestly functions. They held the highest office in the church in Eden, and according to St. John in the Apocalypse, hold the same office in the church in paradise. It is supposed that the Cherubim are in the highest order of angels. But this is a great mistake.

"The four living creatures" (R. V.) are allowed by all biblical scholars to be the Cherubim, once in Eden now in paradise. In Revelations iv. and v. they are represented to us as among those who sing the "new song" of the ransomed: "Thou hast redeemed us with thy blood out of every kindred, and tongue, and people, and nation." Here the Cherubim acknowledge they were redeemed by Christ. They were men, but distinct from Adam's race, for they were in existence before Adam's creation, for 100,000 years for aught we know.

In Genesis ii. 7, we read: "And the Lord God formed Adam of the dust of the ground." The word translated "dust" is *apher*. "Apher" cannot possibly mean comminuted particles of earth, because Adam was not made of such particles. It is this *apher* the serpent was to eat of all the days of his life." But the serpent did not live on dust, and could not unless

... yield its carbon to ... before so many ... could be gathered ... brought together from ... brought together on ... ditch. A mountain of iron ... in Missouri, tells you of ... as the mountain to the ... grow, and die and rot on a primeval world, and yet ... bon to be burned by iron and thus to acidulate the waters, before so many ... ground and under ...

The Irris we do not to imagine of other times. A universe, that when ... cess going then see the us, even spaces, we ... for a like re ... ruary, 1865, ... miles from ... diameter ... ined the en ... tions of M ... and Minho ... were smitten ... athwart the sky ... a second, and ... ten miles with ... shook the houses ... meter contained by ... cent of metallic iron ... then, we are const ... walls from another ... vegetation was ... functions in aggres ... iron as it performs

The next will give an item of lead, by experiment showing life is death.—S. Sentinel.